

PRANAM



Inside: BABA's newspaper interview

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Cover:

Cetanaji meditating on a rock frequently used by BABA for HIS Sadhana. The rock is situated close by BABA's house at Ananda Nagar. Many evenings, at sunset, HE would do HIS Sadhana at this spot.

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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

We must decide

When Madhusudana met with BABA he asked when HE would come out, BABA answered, "I will come out when you decide".

To the question are you coming out soon? He said. "If you so desire....."

To one Indian Dada, BABA told that He would be out as soon as a few people desired Him strongly.

an Indian Dada who spoke with BABA said that so many people all over the world are waiting for Him to come out. BABA replied: "They don't all want me wholeheartedly."

HE provides the strength

Sunday Sept 25th

Patna

This morning Dada Abhiik, Dinkar and I went to visit the brothers at Phulwarsharif Camp Jail. I think that, after seeing BA'BA', there can be no more inspiring and blissful experience than meeting these most radiant devotees. There are at present seven (?) brothers in this jail - now their conditions are quite good but during the Emergency they all suffered greatly at the hands of the CBI.

Santosananda and Sudevananda both told us of their experiences during the Emergency, of the days and nights without food or sleep, the continuous interrogations, the beatings, the filthy conditions, but through it all, the feeling of His guidance and closeness. There is no hint of bitterness or self pity in their voices, just incredible strength and determination to overcome the evil forces which try so hard to throttle Ananda Marga.

By the Lord's Grace our visit coincided with a most blissful occasion at the jail, the release (on bail) of a Margii named Gauri Shankar, who has been in jail for four and a half years. Before he was released, the brothers held D.C. and while we were talking to Sudevananda (we were not allowed in so we talked through the gate), we could hear joyful kiirtan nearby with many cymbals and drums playing, coming nearer and nearer. I felt as moved as if BA'BA' Himself were coming out of jail, and the vibration was becoming so strong as to be almost painful in its intensity. When kiirtan finished the brothers shouted many many AM slogans with great gusto and when the gate was opened, and Gauri Shankar, after hugging all his brothers with much emotion, was allowed through the gate, straight into the arms of Dada Abhiik!

We then took him to see the Superintendent of Bankipur Jail to make an appointment to see BA'BA', his Beloved Father Who guided him so lovingly through his four and a half years in jail.

So often we are reminded that it is through struggle that we come nearer to our goal, and today it seemed to me that, even more than just struggle, it is intense suffering, that brings us to surrender completely to our Lord. The torture inflicted on these brothers has made them so devoted, dedicated, loving, and the same time powerful; a source of inspira-



Gauri Shankar

tion to everyone who meets them. When I was with them, the feeling came that I wanted BA'BA' to make me really suffer too, so that I also may be purified and strengthened to such a degree.

He has such a great mission, a glorious, noble mission, which He wants us to fight for with absolute determination and fearlessness. He is making us all into His warriors - victory is surely ours!

I have never heard a voice so gentle with infinite patience and strength
I have never felt such joy and love bursting in my heart
I have never felt so small, so safe, as kneeling by your side
Ba'ba', dear Father, keep me in Your arms forever

Ainjali

Ainjali's Meeting

Trying to describe one's visit with Baba is actually like trying to describe the characteristics of our Lord - words cannot possibly suffice, but as all His devotees understand this in their hearts, I will at least attempt to describe the 20 or more minutes that I spent with Baba, and pray that the feeling will be transmitted.

A little background is needed, because these prior events certainly influenced my feelings when I did see Baba. When Dinkar and I first arrived in India, we were sure we would get to see our Lord quickly, as many others had done previously, but when we applied to the I.G. (Inspector General) we were refused, along with Nava and Cetana (who had seen Baba once already). Needless to say, we were very upset and tried visiting different people in the hierarchy to get permission. However our attempts were in vain, and the biggest blow came when Dinkar was ordered to leave the country in 3 days - Baba! So Dinkar went to Nepal, and I continued to try and get permission. With another sister I went to New Delhi and after a week of many phone calls and visits to Charan Singh's home (Home Minister of India) I finally got permission to see Baba - but when I returned to Patna and told the Assistant I.G. he was not particularly impressed, and said I would have to fill out another application, which I did. Another painful day of waiting, more hours of sitting outside the I.G.'s office, stomach turning, knees shaking, and finally I was told that I had been given permission. I really thought I would melt into a pool on the floor, I was so filled with relief.

So, after almost three weeks of continual obstacles (and quite a lot of bliss too) the day I'd been waiting for so long came, which happened to be my 26th birthday and also the birthday of the Hindu revolutionary poet Dinkar whom present day Dinkar is named after. We, Amalina, Kiran (sister from Copenhagen) and I spent a long time in the Superintendent's office talking about BABA, and singing kirtan, so by the time we were actually taken to HIS cell I was feeling so overcome with excitement and blissful feelings it was difficult even to walk.

When I first saw HIM lying on HIS cot and physically saw HIS face for the first time, I



Outside the "Sisters House" in Patliputra Colony (right to left) Amalina, Ainjali, Savitri, Anasuya and Malati.

felt such an overwhelming wave of relief, of being home at last. I'd been warned that BABA might not look at all as I'd expected, but actually HIS face was very familiar. After we all did Sastang Pranam and garlanded BABA we knelt by HIS cot -- I remember feeling very shaky still, and was crying a little. Then BABA said to come nearer because HE couldn't see very well, so we all went as close as we could, practically on top of each other and only inches from HIS face. Then HE said in the most loving gentle voice I could ever have imagined that we should all tell HIM our names, where we were from, and our Acaryas; after this HE asked in an even more loving way if we had any duty. When I told HIM DP Secretary for Sydney Sector, HE shook HIS head in seeming amazement and said "Such a little girl??" I felt such a wave of bliss to be HIS little girl -- the feeling in my heart is impossible to describe. After we had all told our duties, BABA began to talk of many things. He talked for perhaps 20 minutes, so I'm afraid that I may have forgotten some things, but I'll tell all that I can remember.

Firstly BABA said that HE would speak to us all collectively, as opposed to speaking to each person individually. The collective feel-

ing was very strong for me; at times I felt we were just one person. HE said that Dharma, like the air and the water, should be for everyone, and so to help spread Dharma we should translate HIS books into all the languages of the world. He said that some learned people can read Latin, Hebrew and Greek, but the common man needs to be able to read books in his own language. Especially 16 Points, Carya Carya, and Guide to Human Conduct should be translated into all the different languages. HE talked about this subject twice.

Then BABA talked very much about sisters, about Amurtel, Girl's Volunteers etc. HE said that exploitation of women in our society is a fact and that there are two main reasons why women are in an inferior position:- (1) because we are economically dependent on men, and (2) because we are physically weaker than men. Regarding the first reason, BABA said that we should work very hard for economic independence and on the second point, HE said that in the 20th Century it is not physical strength that counts, but mental strength. HE said that if for example you have 100 men with bows and arrows, and one man with a gun, then who is stronger?

BABA said that there is a movement outside AM called "The Lib" (Women's Liberation), and that the aim of this movement is not bad, only they need a philosophy like PROUT, and a goal. He said women must be united, and we must have a plan to work to. When talking about GV, BABA said that say you have a girl, and she is with a boy, a bad one suppose, and she gives birth to a baby, and the boy runs away. Then, BABA said, GV will go and get him and make the boy marry the girl and respect her, and understand why he has this responsibility. While HE was saying the part about going and getting the boy BABA clenched HIS fist in a very strong gesture. We were getting so excited while BABA was saying all these things, exclaiming Yes! Yes! and practically jumping up and down. Several times we tipped over the Horlicks' bottles filled with Prasad with our knees in our excitement.

Then I said "BABA, can I ask you a quest-

ion?", and BABA replied, "Ask ME many!!" I explained that Dinkar is editor of Dharma paper and as it seemed that he wouldn't be able to visit BABA, I wanted to ask on his behalf if HE had any suggestions for improvement to the paper. BABA was quiet for a few seconds, as though thinking, and then HE said that HE is pleased with the standard of Dharma, and also Pranam, and that HE reads them both from A to Z.

Then I asked if HE was happy with the progress of Sydney Sector, and HE said that Margiis have been doing well, and are doing well now. HE particularly mentioned the Hobart School, mentioned the school twice, talking primarily to Amalina.

BABA said something about civilisation which unfortunately I didn't catch, then said that actually HE didn't call it civilisation because there are so many defects and loopholes. He said that the necessary spices are there for the right menu, which I took to mean that we have all we need to make a proper society. Then Amalina gave BABA a beautiful drawing she had done for HIM and HE made some appreciative comments.

For some time the CBI people were saying "Finish" but BABA didn't stop talking, and we were all but oblivious to their presence, but finally BABA said, "Time's up". HE did Namaskar to us many times and we, very very reluctantly, got up to go. Then Amalina started to sing kirtan and we both joined in, it seemed even the CBI and others enjoyed it. (I forgot to mention before that BABA gave us sweets, and touched all our heads at least twice during the interview.)

To me BABA looked healthy and strong, not even particularly thin; HIS voice was very clear, but HIS eyes seemed to be giving some trouble. As I was leaving the cell BABA was doing a long Namaskar, and the picture of HIS loving face I hope will remain in my mind forever. When we were walking, or rather floating back to the Superintendent's office, I felt such a feeling of joy and fulfillment as I never thought this unit being was capable of. BABA NAM KEVALAM.

Sister Manju from Switzerland observed when she looked around BABA's cell that there was no light source at all, so she very innocently asked BABA how He manages His bath mantra (because light is needed for this) in the cell. BABA answered with the simplicity that the question was asked that in the morning, the sun would shine through the door, and so He did His bath mantra then.

Sister Mukti from Holland met BABA and told Him that she had been waiting for so long to meet Him. BABA said to her: "I was waiting even longer for you." Later BABA said, "Tell everyone I am waiting for them."

Dinkar's Meeting

At about 11.10 am. on Thursday October 6, 1977, I entered for the first time the physical presence of Lord Anandamurtijii at Ban-
kipore Central Jail, Patna. This was the cul-
mination of five weeks almost continuous eff-
ort by myself and others seeking to arrange
this interview.

There is no doubt that because so much
struggle was involved in getting permission,
the experience of HIS Darshan was so memorable.
In my case, I believe the amount of bliss was
directly proportional to the amount of strug-
gle.

Twice previously I had been to the Super-
intendent's office; three times I had bought
garlands, only to be turned away each time.
You might imagine that I was becoming a little
detached from it all by this time.

BABA had previously sent a group from Aus-
tralia a message that we would meet HIM in 20
to 25 days. This was now 30 days but I wasn't
quibbling.

Three European sisters (one only about
three years old) and I were lead to BABA's
cell. On the way we had a little disagreement
with the assistant jailer and CBI officer as
to whether we were entitled to 10 or 20 min-
utes with BABA. Afterwards the CBI man was
most upset and claimed we had 30 minutes. I
thanked him most profusely.

As I entered HIS room my mind was quite
calm, just a little excited and nervous, but
instantly I saw HIS figure and HIS beaming
face turned towards us I was overcome with a
wave of bliss. A sense of relief and an out-
pouring of love overcame me. HE is not called
"Anandamurti" for nothing. For what seemed a
long time I lay in Sastang pranam - it was the
only appropriate position to be in at that
time. I felt such gratitude that at last BABA
had graced me with HIS darshan.

As I came to kneel beside HIS bed, HE gave
us prasad except for one sister whom HE didn't
see till later. After a time BABA suddenly
peered at her and asked if she had just come
in. There were a few moments of confusion but



Ainjali and Dinkar leaving the Old Secre-
tariat Building in Patna after one of their
many wrangles with the Bihar Bureaucracy over
visiting BABA. Ainjali acquired quite a name
for herself in these battles, instilling fear
into the hearts of India's chauvanist officials.

then she was given prasad too. He later told us
that HIS eyesight is very poor but otherwise HE
is in good health. HE explained how HE used to
use an alphabet board to converse but now HIS
vocal chords are all right. In fact, HE said
HE has the strongest vocal chords of anyone on
this planet.

So BABA called me very close and with my
head resting on HIS arm, HE asked who my Acarya
was and where I was initiated. There was a
short pause and He asked if I had had much dif-
ficulty in getting to see HIM, to which I re-
plied, "Yes, BABA. Very much difficulty." Then
much to my surprise HE said Dharma was a very
good magazine.

He then mentioned another visitor who had
had some difficulty in seeing HIM, then HE
said, "My children are so intelligent." I said
"No, no, BABA. We just follow your example."

After this BABA gave a dissertation on the
characteristics and short-comings of the im-
moral forces. My contribution was mostly chu-
ckles and enthusiastic nodding. At one point

HE was explaining how the adharmic forces are weak, they have no moral strength. HE said we must give them a hammering -- they deserve a hammering.

Of course, you know that BABA exudes supreme confidence in the triumph of morality and HE is also confident of the vital role Margiis play in this fight. You may have heard HE told a Margiis recently that the immoralists are quaking with fear because HIS Margiis are trying to be moralist. What will they do when they are moralist, HE asked?

I asked BABA when HE would end HIS fast and HE replied, when all HIS conditions are fulfilled. BABA then gave a long discourse on Buddha and his fast and covered many other subjects such as Sanskrit, Aryans and non-Aryans. (HE said that the Maoris are descended from the Austric people.)

All the time HE spoke, I was torn between wanting HIM to speak on a less "dry" subject and enjoying the bliss of watching HIS face and hearing HIS voice. Eventually the latter won and I surrendered to the sweetness of HIS presence.

On several occasions HE answered my unspoken question so that I even began to anticipate it. I would have a question in my mind, "What does HE mean by such-and-such?" and in a few moments HE would say, "And what is the meaning of such-and-such?".

Calls from behind began to become insistent -- "Finish please", "20 minutes now". So BABA gave another long exposition on the spac-

ial, personal and temporal factors. The temporal factor has reality, HE said, only in the movement of this little instrument attached to the wrist. HE asked the rhetorical question whether time would have any reality if it were not witnessed. He concluded by saying that really "Mr Twenty Minutes" does not exist, pointing to the assistant jailer.

BABA said Sydney Sector has been doing good work and will do good work in the future. I asked if HE had a message for the sisters of Sydney Sector (on Anjali's request) and HE replied that HE had already sent a message for the sector (HIS birthday Vanii). HE asked if we knew HIS message for that week. I had a feeling I had heard it but confessed I couldn't remember -- "The Supreme Entity that guides the stars guides you also."

As we rose to leave BABA said we had come such a long way to see HIM, but next time HE would come to see us.

Throughout our meeting BABA was in a supremely sweet mood blessing us with HIS Namaskar, smile, words and hands. HE is very strong and healthy. I'm sure HIS eyesight will improve soon. He is no longer ill. HE has amply displayed that HE is not bound by the laws of Prakrti. HE is, after all, Bhagavan, the Lord. Nothing will stand in the way of HIM fulfilling HIS Mission, not even the bondage of Prakrti. As BABA demonstrates "the miracle" of the return of HIS strength and good health, HE is setting in motion an array of organizations that will prepare the world for HIS coming out of jail. The time is near.

When BABA gave his Shravanii Purnima Vanii 'Let all My loving children be loved by all good people of the Universe' He added that He did not want His loving children to be loved by bad people since they would be engaged in a battle against such evil forces.

(BABA also explained that Shravanii Purnima occurs when the moon is within the orbit of the star known as Shravana. It was on this day that Sadshiva initiated His first disciple).

Marg chief disowns acts of violence

From Dilip Ganguly

PATNA, Oct. 16

The spiritual head of the Ananda Marg, Mr. Prabhat Ranjan Sarker yesterday disowned all acts of violence, reportedly being carried out by his followers to get him released from jail where he is undergoing life imprisonment on charges of murders. He said "I completely disown the acts of violence and even if some misguided youths, who have no faith in the Marg's ideology, are involved in such acts, I will not obtain my release in this way".

Mr. Sarker, 56, who has been in jail since he was arrested on December 29, 1971 on charges of murdering six defecting Margis and later sentenced to life imprisonment, told the Patrika here that he feared a "deep-rooted conspiracy" had been hatched by the CBI and a foreign power to poison the Marg's relation with the Janata Government. "The C.B.I. and the foreign power are unnerved over the good relation that we have with the Janata Government and the recent acts of violence in and outside the country are nothing, but the outcome of their joint conspiracy".

Questioned as to why the C.B.I. should be interested in poisoning the Marg's relation with the Government, Mr Sarker who looks frail and weak, said "the C.B.I. bureaucracy thinks that if the Janata Government orders a thorough enquiry into the C.B.I.'s conduct as regards the Ananda Marg during the Congress regime, many of its top officials will be unmasked and as such they are trying their best to ensure that our relation deteriorates".

On the alleged involvement of the foreign power, Mr Sarker said that the foreign power which was very close to the Congress regime had an 'unfounded fear' that the Marg's emergence would mean the growing influence of America in India. "This is nothing, but sheer nonsense, but this is what they think", Mr. Sarker added.

The jail administration in Bihar, when approached for a face-to-face interview with Mr Sarker refused permission to this reporter. "We cannot allow you to have an interview with Mr. Sarker who is a convict", the Inspector General

of Prisons, Mr B. N. Sinha, told me when I approached him with a written application. When I drew his attention to the fact that an Australian journalist was allowed an interview with Mr Sarker in July this year, Mr Sinha did not reply at first. Later, he said, "you see we must give some extra facilities to foreigners".

Then I contacted a devotee of the Marg who was scheduled to see Mr. Sarker and told him that I would be giving some questions for Anandamurtiji and he should get the reply from him.

Meanwhile, another Marg follower had brought word of acceptance from Mr. Sarker who agreed to the interview in this unusual way.

It was my sheer luck that Mr. Sarker had ten days ago broken his observance of silence started three years ago. The mediator asked all my questions and got the answers.

Mr. Sarker is lodged in the Bankipore Central Jail, situated in the heart of Patna. At the time of his arrest his weight was 67 kgs. and now it has gone down to 46 kgs. But most surprisingly, his age (now 56) and the long detention he has undergone have not affected his thinking. He is just physically weak.

Replying to my question on the recent violent incidents, Mr. Sarker said that the basic ideology of the Marg prevents anyone from doing violence. The Marg runs schools, hospitals and homes for the children and the aged; how can there be a contradiction in its activity and attitude? "Our mission is Atma Atma Mokshartam (liberation of the self) and Jagat

Hitaya (service to humanity), there is no scope for violence".

Supplementing the answer of Sarker, an Acharya of the Marg said "we have spent about Rs. 4.5 lakhs on court cases. Had we believed in violence, we could have had secured fire arms and made bombs out of the money that we have spent on court cases -- this itself proves that we do not believe in violence".

Recalling the famous Purulia incident of 1971 the spokesman said "in the attack five Avadoots were killed, but there was no casualty on the attackers side. Had we believed in violence, there should have been casualty on the other side too".

Referring to the recent violent incidents in Australia, Mr. Sarker said that the acts of violence there were the work of an organisation named "Universal Proutist Revolutionary Federation". Mr. Sarker claimed that the self-styled UPRF had no link with the Ananda Marg.

Substantiating his claim Mr. Sarker said that at the time of clamping the Emergency the Ananda Marg and its associated organisations were banned. The name of UPRF did not figure in the list. The organisations which were banned were (1) Ananda Marga, (2) Proutist Forum of India (3) Proutist Bloc of India, (4) Vishva Shankranti Seva also known as volunteer Social Service (5) Sewa Dharma Mission (6) Education Relief and Welfare Section (7) Pragatisheel Bhojpuri Samaj (8) Angika Samaj (9) Baghelkhand Samaj (10) Universal Proutist Labour Federation. (11) Universal Proutist Students Federa-

cont. p24.

HYPOCRISY

-taken from Gibran's "Jesus, Son of Man"
Dedicated to the Neo-Pharisees, the Capitalists
who indulge in the grossest forms of hypocrisy
known to humankind.

Jesus despised and scorned the hypocrites, and His wrath was like a tempest that scourged them. His voice was thunder in their ears and He cowed them.

In their fear of Him they sought His death; and like moles in the dark earth they worked to undermine His footsteps. But He fell not into their snares.

He laughed at them, for well He knew that the spirit shall not be mocked, nor shall it be taken in the pitfall.

He held a mirror in His hand and therein He saw the sluggard and the limping and those who stagger and fall by the roadside on the way to the summit.

And He pitied them all. He would even have raised them to His stature and He would have carried their burden. Nay, He would have bid their weakness lean on His strength.

He did not utterly condemn the liar or the thief or the murderer, but He did utterly condemn the hypocrite whose face is masked and whose hand is gloved.

Often have I pondered on the heart that shelters all who come from the wasteland to its sanctuary, yet against the hypocrite is closed and sealed.

On a day as we rested with Him in the Garden of Pomegranates, I said to Him: "Master, you for-

give and console the sinner and all the weak and the infirm save only the hypocrite alone."

And He said: "You have chosen your words well when you called sinners weak and infirm. I do forgive them their weakness of body and their infirmity of spirit. For their failings have been laid upon them by their forefathers, or by the greed of their neighbours."

"But I tolerate not the hypocrite, because he himself lays a yoke upon the guileless and the yielding."

"Weaklings, whom you call sinners, are like the featherless young that fall from the nest. The hypocrite is the vulture waiting upon a rock for the death of the prey."

"Weaklings are men lost in a desert. But the hypocrite is not lost. He knows the way, yet he laughs between the sand and the wind."

"For this cause I do not receive him."

Thus our Master spoke, and I did not understand. But I understand now.

Then the hypocrites of the land laid hands upon Him and they judged Him; and in so doing they deemed themselves justified. For they cited the law of Moses in the Sanhedrin in witness and evidence against Him.

And they who break the law at the rise of every dawn, and break it again at sunset, brought about His death.

Ah, they come to rule again ...
The hypocrites have come in their guise,
To muse the masses, to keep the blindfold tight -
While they manipulate the simple souls.

But, listen ...
The people are milling in the streets
They are gathering in the hills and the countryside
I think they've had enough - they're ready to revolt
But many of them do not know what they're about

Then we will help them
The jackals have feasted long enough
Their shroud of laurels droop shamefully
As they breathe the stench of iniquity.

The Lord grows tired of this exploitation
Of His sons and daughters.
He has put Himself in their writhing hands
He must do this so we can sense the reality,
Feel the urgency and the soulful pain ...
And still we sit in wide-eyed innocence.

So it is we who will help our brothers and sisters -
Has He not given us the strength and the knowledge
And the morals as our strong foundation
And His Fatherly Love

Anonymous

TATTVIKA PRAVESHIIKA

The questions and answers below are taken from Tattvika Praveshiika, one of the first publications of Ananda Marga. Peculiarly this publication is never sighted outside India and only rarely in India itself. It was in this question/answer format that BABA first gave the Ideology. The section printed below is part of the first chapter.

Q: Why is Atman called Citi Shakti?

A: Atman is incapable of performing any function by itself, but still it is called Citi Shakti, or force of Consciousness. Atman or consciousness gives Prerana (inspiration) only. That is the only action it can perform without the help of Prakrti and while under the influence of Prakrti. This is the only contribution of Atman towards the efforts to free itself from the bondage of Prakrti. How does Atman give Prerana or inspiration, is to be seen. Atman is compared to Ayaskanta mani of a magnet, and masas or mind to iron. Atman attracts mind towards itself like a magnet. This attraction makes mind fight against Prakrti and try to merge with Atman. The Prerana' that Atman gives to mind is in the form of this attraction. The question therefore arises that if Atman is a magnet and mind a piece of iron, why should mind not get attracted towards Atman in every case, and why should it be necessary for mind also to fight or do Sadhana to get out of the influence of Prakrti? Mind does not get attracted towards Atman in every case due to its samska'ra. Just as if a piece of iron is full of impurities, it will not be attracted by a magnet, or even if attracted it will move at only a slow speed, depending on the extent of the impurities in it. The mind of an individual is made up according to the Samska'ra of the person. If the influence of Samska'ra is great on mind, it will not be attracted very much by Atman and the Prerana' that the Atman will be able to give mind will be limited only to the extent of making the mind aware of its scope of fighting against the samska'ra. Samska'ra in a mind are created by Tamoguna, because Samska'ras like Tamoguna are Jada (static) themselves. When the samska'ra in a mind are so large that the mind itself becomes Tamopradhana, the inspiration or Prerana' from Atman is not able to do anything, and mind goes on working under the influence of Prakrti.

As said before, the contribution of Atman in Sadhana is to give Prerana' or attract the manas or mind towards itself. This attraction can only be successful if mind is free from Samska'ras. But Atman is not able to make mind free from Samska'ras as it has got no power to work. The freedom from Samska'ras has to be obtained by mind itself. In Sadhana or fight against Prakrti the contribution of mind is to free itself from Samska'ras which are created by the Tamogunii influence of Prakrti. Mind's scope in Sadhana therefore, is limited to an effort to deface all Samska'ras only. This effort is inspired by the power of attraction of Atman in the shape of Prerana'. It is because of this force of consciousness that Atman is called Citi Shakti also. The names of Atman are:

- (1) Atman
- (2) Citi Shakti
- (3) Purus'a
- (4) Caetanya
- (5) Shiva

Q: Why HE created the Universe?

A: Nirguna Brahma has no qualities, but influence of Prakrti makes some part of HIM Saguna ie. with qualities. Nirguna Brahma was not devoid of Prakrti, or Prakrti is not outside influence on HIM as HE is Ananda and there is nothing beyond or outside HIM. Prakrti remains in Nirguna Brahma in the form of Mu'la' Prakrti, i.e., in inactive stage (latent or dormant) like the power of germination into a plant in the seed of the plant.

Mu'la' Prakrti when it becomes active in Saguna Brahma, which is also infinite, manifests itself into the following eight Praka'ras:

(1) Mu'la' Prakrti	(2) Mahattattva
(3) Aham Tattva	(4) Vyoma (electrons)
(5) Va'yu' (wind)	(6) Agni (fire)
(7) Jala (water)	(8) Prthvi (crude matter)

TATTVIKA PRAVESHIIKA

Mu'la' Prakrti although manifests itself in these forms, but it stays as Mu'la' Prakrti also in Saguna Brahma.

These manifestations of Prakrti show that these are in order of becoming cruder from subtle. All these manifestations of Asta Prakrti enumerated above show that the crudest of all i.e. Prthvi is the last work of crudeness; since it absorbs or engulfs the qualities of any of the other forms and makes them crude or Jada, like itself. The manifestation is therefore the very limit of crudeness or Jadata'. In other words it can be said that there is no other stage of crudeness which the Prakrti can adopt for its further manifestation in crudeness.

It may be clarified here that all these manifestations of Prakrti are within Saguna Brahma only. Saguna Brahma is also infinite or Ananda and there cannot be anything beyond or outside HIM and so all these manifestations have to take place within HIM. These manifestations excepting Mu'la' Prakrti of which these are different forms, are called Antah Karana of Brahma, as all the seven functions within HIM only, and have no contact with anything outside - there being nothing outside HIM like a unit consciousness, where only Mahat Tattva and Aham Tattva function within HIM and the rest outside. The Antah Karana is unit consciousness therefore comprises of two Vikrtis only. The rest are Vahih Karana. Just as in Jiiva, Citta is the portion of mind where thought waves take place, in Brahma also thought waves take place in Citta only. That is, all the cruder manifestations of Prakrti take place in Citta of Brahma as thought waves. The universe is thus created in the Citta of Brahma as thought waves (Kalpana') only. These waves on their way out proceed from subtler to a cruder form i.e. from Vyoma (electrons) to Prthvi (crude matter). As said above Prthvi is the Jadatama or crudest form, and there is no scope for these thought waves (Kalpana') to go further and have a further course. The only course left to them is to go back to their source. The thought waves therefore take a return journey, and have to pass through more or less the same stages

through which they passed on their outward journey, is from crudest to subtle. This cycle of Kalpana' or thought waves in its return journey is completed through the different forms or Yoni of Jiiva i.e. from earth to plant life and from plant life to animal life and finally through human form to collective consciousness. It thus appears that there would be a time when the Kalpana' should come to an end, i.e. when all the thought waves should get back to their source. Such a time should only come when Saguna Brahma attains Moksha (Nirvikalpa Sama'dhi). In fact Saguna Brahma has attained Nirvikalpa Sama'dhi long back, but since there is the presence of Tamogunii Citta, His Samska'ras which are the result of Tamoguna have not been completely defaced, and hence the cycle in the thought waves is going on. As long as the Samska'ras are not completely defaced, their result Pra'raddha will have to be undergone. This creation and the continuance of the universe is now nothing else but the Bhoga (sufferings) of Pra'raddha by Saguna Brahma.

Q: Which of the three qualities - Sattvaguna, Rajoguna, and Tamoguna is prominent in Brahma?

A: The whole universe is created by Brahma Manas (cosmic mind). When units have created out of cosmic mind, the property of doing sadhana was given to them for making themselves free of the bondage. This Bhava was given by the thought waves of Kalpana' of Brahma. In other words the idea of thought waves is to enable units to perform Sa'dhana' or to inspire them to carry out Sa'dhana'. This is with the intention of the uplift of all and can only come from a source in which Sattvaguna (sentient force) predominates.

Brahma attracts all towards itself. This attraction also, is with the intention of making them free. Brahma created manas (mind) in units for carrying out Sa'dhana'. This is proved by the fact that the manas (mind) has the property of becoming like its object (visaya). If manas (mind) did not have this property, the attraction towards Brahma will not have been of any use. With the Dharma or property of manas to become like its object,

TATTVIKA PRAVESHIIKA

it becomes like Brahma because of being attracted towards Him and thus manas gets its freedom. Brahma does this only for the good of all (Jana Kalya'na), and only that in which Sattvaguna predominates can perform actions for Jana Kalya'na. The thought waves or Kalpa'na of Brahma by which manas (mind) is provided to individuals are, therefore, only with the intentions of good of all (Jana Kalya'na). Such a source or Brahma, all the thought waves of Whom are for the good of all (Jana Kalya'na) cannot have any other quality but Sattvaguna as the most prominent quality.

As said above, Brahma provides manas (mind) to units by sending out thought waves (Kalpa'na) These waves are unending. The cycle of these waves goes on without a break.

"Sarva' jiive Sarvasamsthe brhante
Tasmin hamso bhramyate Brahma cakre.
Prthaga'tma'nam prerita'ramcamatva'
Justastatas tena'mitatvameti" - (Veda)

Where such a constant action is going on,

Rajoguna (Mutative force) has also to be there. But it has to take only a second place because the purpose of action is not governed by Rajoguna. The purpose of the constant action of thought waves is Jana Kalya'na, which is a property of Sattvaguna. The thought waves are not going just for the sake of action without any purpose and hence are governed by Sattvaguna and not Rajoguna. Rajoguna in Brahma has thus to take second place only.

Thought waves or Kalpa'na is necessary to provide manas (mind) to units, without which they cannot carry out sa'dhana'. Such thought waves or Kalpa'na is only possible if there is Citta. The presence of Citta in Brahma is therefore necessary. Citta is created by the influence of Tamoguna (static force). Thus Tamoguna is also present in Brahma, but it occupies a very unimportant place. Its presence is necessary only for the formation of Citta. It has no other influence on the actions or thought waves, and thus Tamoguna (static force) although present in Brahma occupies a very unimportant position.

The Man to Come (is HERE!!)

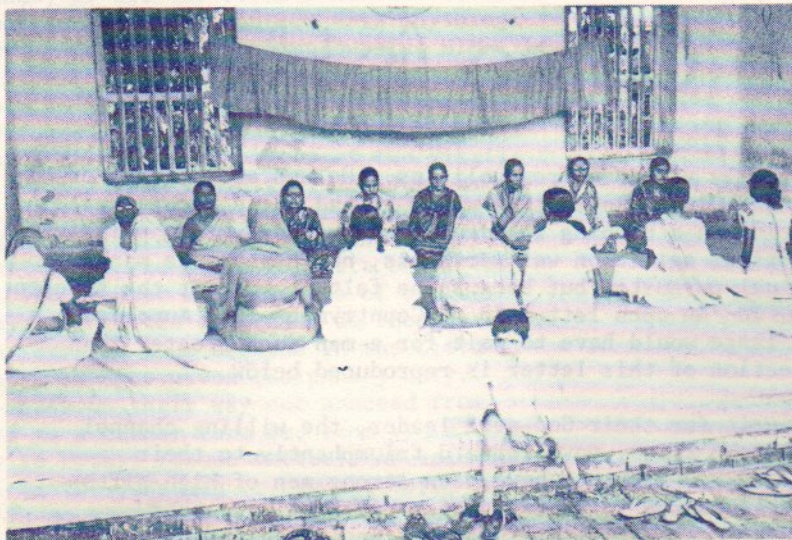
In 1909 Shri Aurobindo officially withdrew from politics. He was at the peak of his career. He did so after receiving a Divine Revelation which he had while incarcerated by the British (for supposed complicity in a bombing incident). He withdrew from political life not because he felt his political agitation was worthless, nor because he wanted to devote himself entirely to spiritual pursuits, but because he felt it was not the time to be mounting revolution in India. In 'An open letter to My Countrymen' Shri Aurobindo explained India and the world at large would have to wait for a man much greater than himself to find liberation. A section of this letter is reproduced below.

All great movements wait for their God-sent leader, the willing channel of His Force, and only when HE comes, move forward triumphantly to their fulfilment. The men who had led hitherto have been strong men of high gifts and commanding genius, great enough to be the protagonists of any other movement, but even they were not sufficient to fulfil one which is the chief current of a world-wide revolution. Therefore the Nationalist party, custodians of the future, must wait for the man who is to come.

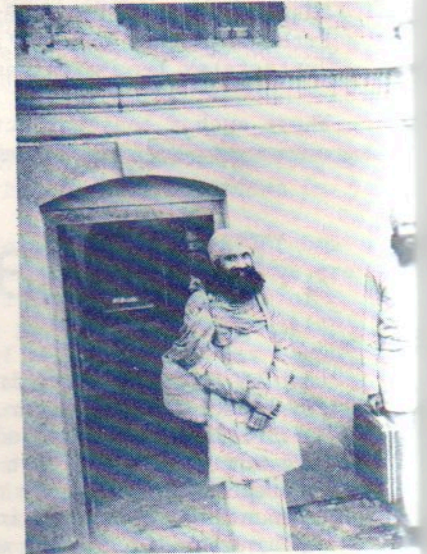
Recent Pictures from INDIA



Left and above: Anandas
30 km. from Ranchi. The
Anandashiila was even more
Ananda Nagar as is clear

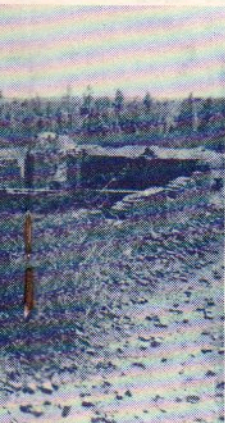


Sisters Dharmacakra at Jamalpur Jagrti. BABA
used to give D.M.C. on this verandah.



Outside the Global LFT
Kathmandu Nepal is (from
Japananda Avt. (V.S.S.
ananda Avt., (Central
Ac. Brajraj Brc., (Glob
Turya (an Israeli Marg

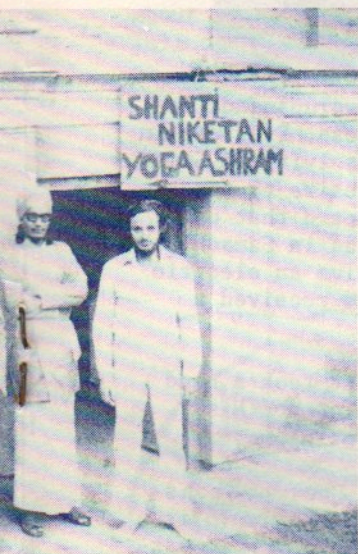
HIS Power is inconceivable



la Master Unit,
estruction at
devastating than
visible.



Didi Shamita and Didi Nalakinii



ining centre in
(left to right), Ac.
(in charge), Ac. Pranav-
(Public Secretary),
(LFT trainer) and

Dadas and Margiis in Patna Office enjoying satsaunga.



HIS Power is inconceivable

One Sunday in Jamalpur, Baba asked all those present to do some sadhana. After a few minutes, He clapped and asked them to do Guru Puja. "Who will lead?" He asked. The most senior Margii there began to lead (*In India, Guru Puja is "led" by an individual who sings one line, and then all repeat that line). He began, "Akhandanda mandala karam..." and then stopped. He could not go on. There was slight embarrassment, then a second person began to lead... "Akhandanda mandala karam, vyaptam yena caracaram...", and then he also stopped. A third margii began and could only say one word. All were falling into samadhi.

Baba's face was glowing so brightly that none could look directly at Him. Swarupananda then a young student thought "these senior Margiis are all very elevated, perhaps that is why they are falling into trance - I will lead Guru Puja." He tried to begin, but could not express a single word. Baba leant forward and patted him. He spoke a few words and then also fell into samadhi.



After about half an hour, Swarupananda recovered his "normal" consciousness. Everyone in that room - including Baba - was lying in Samadhi. He saw Baba and felt the desire to touch His feet. Now although he had heard that one should not touch Baba when He was in Samadhi, he reached over to touch - to receive an electric shock! He touched once again and received a stronger more severe shock.

As no fan was in the room, he took a hand fan and began to fan Baba. Baba opened His eyes and asked Swarupananda to bring water.

When all had regained their "normal" consciousness, Baba was asked: "What is this (blissful) experience called?" That is, they were asking what type of samadhi Baba had graced them with. He told "this is a mixture of Bhava Samadhi, as well as a strong induction of the Spiritual vibration (by Him).

In these early DMC's, when many samadhis were given by Him, He would explain, "These experiences are very rare. It is due to your (the disciples) Krpa (grace) that you are getting them."

A Story told by Ramananda to Tara and Mukunda.

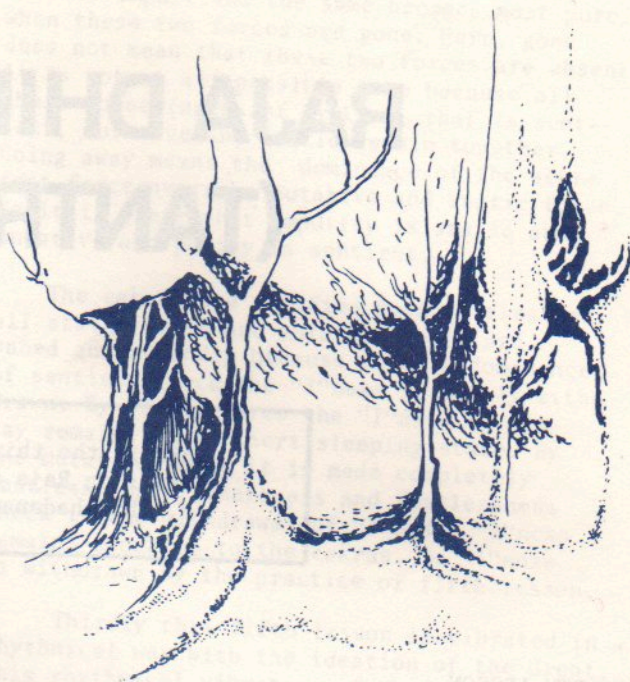
BA'BA' has certain prisoners looking after Him, taking care of His needs. One particular brother who was fulfilling this duty had just been sent to jail for two years. He had a very strong desire to see his family.

It happened one day some Dadas were visiting BA'BA'. This brother was there. BA'BA' asked him what he wanted most in the world. He said he wanted very much to see his family again. BA'BA' touched him.

After touching him, BA'BA' asked him where he was. He said he was moving towards the door. Then he went out of the jail to where his family lived and spoke with them for half an hour. Then BA'BA' brought him back.

What the Dada's observed was that this brother had fallen down and that their conversation with BA'BA' was continuing.

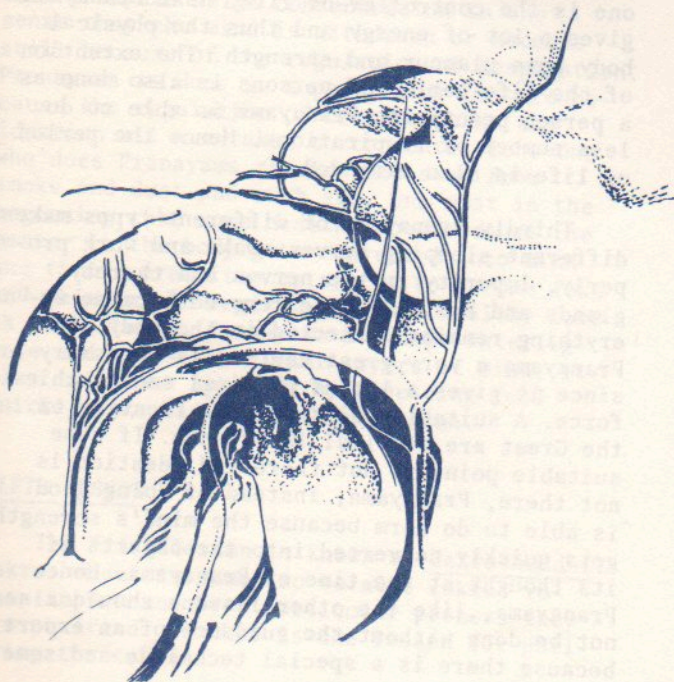
Ramananda went on to explain that within a few days this man's family came to the jail asking if he could be let out again to come and see them. The jail authorities were utterly confused as to what they were talking about as he had never been allowed out of the jail...



This story relates when Baba came out for His walk in field.

Just in front of His quarters He stopped, and asked for Sujit to come to Him... And Baba said, "You see Dasarathji (who was nearby) his mind, if he dies at present, what physical body he will take?" This man was feeling that Baba is saying that he will die at present. Repeatedly Baba is saying that "No, no, he is not going to die, but suppose he dies at present what physical body he's going to take?" Then Baba was all the time keeping His forefinger at the back of the head of Dasarathji, and saying, "I am giving you power. You will see." Dasarathji told Baba "I am seeing a big palm tree in which a kite is sitting." Baba said "Yes he will be a kite. Do you know, he doesn't follow Yama and Niyama. If he dies at present he will be a kite but if he reforms his ways it will be changed."

A kite is a type of bird which is of the family of eagle. It is a very greedy bird. Whenever it sees a corpse it comes down, swoops down from the sky and starts taking. It generally builds its nest in palm trees. I actually marked that Sujit's body was just like a bird. He seems as though he is to fly, or his hands are just like wings of the bird.



RAJA DHIRAJA YOGA (TANTRA YOGA)

This is the third part of a four part series on Raja diraja Yoga written by Ac. Chidghadananda.

FOURTH LESSON

The fourth lesson is known as Pranayama. It is said:

Indriya'na'm manonathah manonathastu Marutah.

That is: The mind is the master of senses and the master of mind. Marutah is the wind. We know it that when respiration is controlled and balanced and in pause stage, mind is able to think deeply and do something. A person who is running is not able to think something seriously nor he is able to keep his mind peaceful. It is because the respiration is disturbed or becomes full of motion by running and thereby the mind is also affected. When the respiration is fast one is not able to sleep or have some rest, not to mention of thinking some high thing. By doing Pranayama the respiration is extended because we know that after every inhalation and exhalation there is pause and this very pause is the cause of some higher intellectual or spiritual thoughts or experience. In the first lesson also there is some kind of Pranayama which naturally happens but in the fourth lesson the Pranayama is separately given to control the breath system. Thus by the increase of this pause period Pranayama is able to help in quietening the wanderings of the mind. Hence it is a very very important lesson.

Secondly there are five external and internal vayus such as Prana, Apana, Samana, Vayana, Udana and Naga, Kurna, Krika, Deva-

datta and Dhananjaya. These vayus are responsible for the maintenance of life and by doing Pranayama one is able to bring all these vayus under control. Therefore it is said that it is Prana which is life. By control over Pranayama one is the controller of life. Next Pranayama gives a lot of energy and thus the physical body gets glamour and strength. The extension of the life-period of persons is also done as a person practising Pranayama is able to do less number of respirations. Hence the period of life is also extended.

Thirdly Pranayama of different types makes different sleeping nerves awake and work properly. Impurity in the nerves and thereby glands and body are also removed because everything remains connected in the body. In Pranayama a very great caution is necessary since it gives a lot of physical and psychic force. A suitable point and the ideation on the Great are of vital importance. If some suitable point is not there and ideation is not there, Pranayama, instead of doing good is able to do harm because the mind's strength gets quickly converted into the objects of its thought at the time of Pranayama. Hence Pranayama, like the other lessons should also not be done without the guidance of an expert because there is a special technique and some regulation.

Pranayama is of various types, Sadharana

Pranayama, Sahaj Pranayama, etc. Different types of Pranayama can be given with the primary Pranayama to greater ones in different degrees. If higher Pranayama is done in the beginning it will tell upon body and mind, hence the force of Pranayama should be tolerated by body. Therefore in the first to third lesson this separate Pranayama is not given. A system of Pranayama or the Pranayama-like thing which happens naturally in these lessons prepares the body and mind for a special separate Pranayama. Hence Pranayama is given in the fourth lesson. Of course if Sadguru wants He can change the sequence of the lessons and give lessons to disciples as per His wish but generally, if Sadguru is not there, there should be strict sequence in giving lessons. The point and the ideation in Pranayama are given by the Acaryas. All points in all the cases must not be the point of concentration.

Pranayama like all the lessons is also a great help in withdrawing the mind and making it subtle and peaceful. In deep concentration Kumbhaka is automatically done and thereby one is able to experience different spiritual experiences during this time. Therefore its name is Pranayama. Prana means life or respiration, yama means exercise: exercise of respiration or regulation of respiration. Concentration helps Pranayama by enabling it to have some sort of patience and steadiness which is very essential in Pranayama. Very very slowly the breath is inhaled and exhaled and Pranayama helps concentration in the sense that the mind is withdrawn or becomes still because of the regulation of respiration. Pranayama is done in a particular posture because the regulation of breath, point and ideation all are taken to concentration. One who does Pranayama should keep away from smoke and dust and much sun. One must in the beginning take some healthy food because the matter in the body gets converted into mind and then a practitioner starts to become lean and thin in the beginning. Hence healthy food is to be taken. Pranayama develops intelligence and opens the higher layers of mind. It also increases appetite by digesting food quickly like first and third lesson.

FIFTH LESSON

The fifth lesson is known as Cakrashuddhi. Cakrashuddhi is named so because cakras remain impure and by a particular process they are purified. So this is the lesson for purifying the cakras.

What is impurity and why the impurity of the cakras is to be removed? Impurity like

all cases is nothing but the dominance of static force and mutative force. The same thing by the force of staticism and mutative becomes impure and the same becomes most pure when these two forces are gone. Here, gone does not mean that these two forces are absent. It is not at all possible also because all these three forces of Prakrti, that is sentient, mutative and static remain together. Going away means the dominance of the sentient force over the mutative and static force. So it is clear that impurity is static and mutative and purity is sentient.

The cakras are purified because first of all static force and mutative force are waned and secondly because of this dominance of sentient force the "I"ness is easily withdrawn. By static force the "I"ness we can say remains in an inert sleeping state. By the mutative force it is made completely restless. Both, inertness and restlessness check in the withdrawal of "I"ness. "I"ness remains stuck up to the cakras. So "I"ness is withdrawn by the practice of fifth lesson.

Thirdly this fifth lesson is vibrated in a rhythmical way with the ideation of the Great. This rhythmical vibration of the Great creates a thrill and bliss in the whole body because Supreme Idea is given to different plexuses which are the controlling points of the 5 different fundamental factors of which the body is made. So it creates a thrill and joy.

Next, when mind is withdrawn it gains in concentration. Different vrttis remain at different cakras. As for example there are 4 vrttis in Muladhara Cakra and 6 in Svadhistan Cakra. The chart of the vrtti is given below:-

Muladhara: (4 vrttis) Dharma, Artha (attachment for money), Kama (desire for worldly things), Moksha (desire for liberation).

Svadhistan: (6 vrttis) Avajia (negligence), Mursha (fainting), Prasraya (indulgence), Abisvasha (disbelieve), Sarvanash Krurata (cruelty).

Manipur: (10 vrttis) Laja (shame), Pisunta (hardheartedness), Irsha (jealousy), Susrupti (drowsiness), Vishad (grief), Kashaya (subtle taste), Trishna (yearning), Moha (attachment), Ghrina (hatred), Bhaya (fear).

Anahata: (12 vrttis) Asha (hope), Cinta (anxiety), Cesta (effort), Mamata (inclination), Dambha (pride), Viveka (discrimination), Vihvalata (pity), Ahamkar (egoism), Lolupta (greediness), Kapalata (deception), Vitarka (gossip), Anutap (repentance).

Vishuddha: (16 vrttis) Sharaj (desire for music), Rishava, Gandharva, Madhyama, Pancham, Dhaivat, Nishad, Auma, Huma, Phata, Vaishata, Vashata, Haha, Namaha, Amrita, Visha.

Ajna: (2) Para (unexpressed), Apra (expressed)

Vrttis are the occupation of the mind. Mind remains in some occupation or another. It cannot remain in vacuity and if it remains in vacuity it is no mind but it has its parallelism with the soul. So it is rightly said in the Upanisads that the mind of a realized soul remains still without any thought in vacuum. It is compared with a flame which is steady and still in tempest. Her tempest stands for innumerable favourable and unfavourable vibrations coming from the external world and putting impact on the mind. The mind in a still state does not get waved.

Fifth lesson brings about perfume to the body which is a spiritual perfume. It comes into existence because unit mind tries to vibrate the spiritual consciousness in every cakra and the cakras start losing their static and mutative impact. They start becoming sentient. Hence this perfume is felt. Fifth lesson also brings about lightness to the body. Here lightness does not mean that a man becomes thin. Here lightness means freshness and joy. It seems as if some heavy burden or covering from the body is taken off and the body feels fresh and light. Together with this freshness and lightness it brings thrill and bliss, because the ideation is imposed in a rhythmic way and this creates a vibration and then one starts feeling joy and bliss.

Cakrashuddhi also brings about easing of the tension of mind. A person attacked by innumerable conflicts and ideas and great tension can get ease and comfort of mind. A person suffering from blood pressure is also helped a lot by this. The nerves, the glands and the whole body together with mind enjoy rest and ease. Since different nuclei of the different cakras are also touched and vibrated, a lot of force is also created in the mind and a spiritualist practically feels energized after doing this lesson.

The first lesson is helped a lot by the fifth lesson. Because of the cosmic ideation of different cakras one is transported into a different higher realm of joy and bliss. When bliss starts coming one does not want to lose it by opening the eyes and attending to different things. The rhythmic vibration in cakras have different experiences, which on the whole are very blissful and joyous. Since vrttis are also touched at different cakras by its vibration they are also controlled by fifth lesson. Therefore it is said that if by chance one misses asanas one should do fifth lesson which will check the retardation hap-

pening because of not doing asanas. It does not mean that asanas are irrelevant and fifth lesson will do the job. Because of physical yogic exercise done physically, asanas leave a direct physical positive impact. Fifth lesson is only psychic whereas asanas are physical which has a definite effect on the regulation of the secretion of the glands and the purity of the nerves.

The difference between the third lesson and the fifth lesson is that former increases much more of the capacity of retention and conception whereas the latter gives more of joy and thrill. The third lesson is only done up to Vishuddha Cakra and the fifth lesson up to Sahasrara. So we can say very clearly that the third lesson deals with the 5 fundamental factors especially whereas the fifth lesson deals with the 5 fundamental factors plus mind and soul. The seat of mind is mainly in Ajna Cakra and the seat of soul is in Sahasrara Cakra. Hence this Cakra-shuddhi deals with physio-psychic-spiritual spheres because it touches directly all the points and plexuses and indirectly all the subsidiary plexuses and glands and thereby the whole body is made blissful. The third lesson gives strength of mind and the fifth lesson joy to it.

By the rhythmic vibration of the Mantra the innumerable protozoic and metazoic minds are also helped indirectly. It does the great work of a tranquilizer which lulls one to ease and then to sleep. Fifth lesson must not be done in applying the mental force. It should be smoothly and easily practised by giving complete relaxation to the body. The best enjoyable posture we can say of doing this lesson is Shavasana (corpse pose). Of course it can be done in all the postures. The only trouble in doing fifth lesson in Shavasana can be that the person might fall asleep against which one has to guard carefully because sleep is static in character. Hence half sleep or full sleep cannot be able to give the thrill derived from this lesson which is not a thing which can be done on a particular limit of number or time. It can be done to any extent of time.

The main difference between the first and fifth lesson is that in the former one tries to establish oneness with the meaning of the Mantra and thereby one can get into Savikalpa Samadhi but in the latter this ideation of oneness with the Mantra is not so much there. But because of the vibration of the Ista Siddha Mantra the cakras get purified and the "I"ness is withdrawn. When the purity of body is brought the ideation can also be brought about and then it supplies more of thrill and joy. Some centers and points in the body are touched by this vibration and then the body starts feeling rapture.

SYDNEY SECTORIAL REPORT

SYDNEY REGION

SYDNEY:

Two UKKs held - one regional with 50 people attending from Sydney (Nth and Sth) Wollongong Canberra, the other a beginners retreat with approximately 20 people attending from Sydney. Class held at University. Dharmacakra held on Nth and Sth shores.

CANBERRA:

Held class at College, will discontinue; introductory course; work with Womens' Refuge; south side food co-op closed; radicalizing pracar.

MELBOURNE REGION

MELBOURNE:

see under Dada Bodhiisvara's activities

ADELAIDE:

17 attend D.C.; soup kitchen; final Yoga class, newsletter printed; work on society building newsletter; O.S.C.; RAWA 'film and folk music' evening - 30 att; group meditation; retreat; talk and seminar; leafletting.

HOBART:

Film by 'This Day Tonight' to be used at school open day. Education, RAWA, & 'Bhakti' newsletters produced; RAWA article in newspaper; intro. course; postering for public talks at jagrti - 14 att.; retreat; one talk.

BRISBANE REGION

BRISBANE:

Classes in Noosa (15) Warwick (4) Toowoomba (16) & Redcliffe (3); anti-persecution letters written; O.S.C.; pracar.

ROCKHAMPTON:

Pracar; lecture at Yoga class.

ANANDAPALLI:

Pruned grapes, classes; herb research continues.

PERTH REGION

PERTH:

March with banners and leaflets held in city against police harassment of A.M. in Aust. All night kiirtan and sadhana and early morning D.C. held beforehand (30 att.);

T.V. and newspaper coverage: O.S.C. at Womens LearningExchange - working to establish a hostel; establish G.V. and medical section; running stall regularly; printed three newsletters, also sisters news-sheet; RAWA evenings at jagrti; O.S.C. booklet made; cassette library being established; group meditation; soup kitchen; talks; postering; prison classes continue.

WELLINGTON REGION

WELLINGTON:

Radio interview; spreading ideology through institutions.

AUCKLAND:

classes at Blind Institute; P & P newsletter; concert held; AMURT stall.

DUNEDIN:

talk.

NELSON:

service; material for Philippines Relief; food co-op (approx. 28 households); attend St. John's First Aid (6 att.); meeting with politicians

SUVA REGION

NOUMEA:

Regular O.S.C. conducted. Moved into new jagrti. Unit retreat held.

ACARYAS

DADA BODHIISHVARA BRC:

Toured Adelaide - Attended part of National CARE (Campaign Against Racial Exploitation) conference; assisting Aboriginals travelling from Perth to Canberra to see minister re Aboriginal land rights; seminar GAEA; concert for Indian floods organized; Reg. retreat 4-6 Nov.

Melbourne - Bhukti pradhana elections LFT pracar directives; regional boards being formed; seminar GAEA; positive T.V. coverage; defamation suit to 'AGE' newspaper continues. also visited Shepparton (new area). Canberra Melbourne and Hobart. Board formation for PCAP LFT TC. Public lecture in Hobart. Held unit retreat (Hobart). Public talk in Koonya 12 attending. Inspected new Hobart school building. Shepparton visit resulted in weekly meditation class - 25 attending.



Didi Tilottama giving a class on HIS sublime philosophy at a UKK near Sydney.



Taken a while back at a UKK in Melbourne.



That mad crew down at DHARMA Press. They've just moved into new premises in the inner City area, and they're playing havoc with the business world. Pictured from left to right Suvodji (printer) Mukundaji (printer and manager) Taraji (financial prop) Sitaji (camera operator). Out of the picture, in fact taking the picture is Vishvamitraji (who is understudying Sitaji in the camera room). Yes they tell me its a fine line between sanity and insanity down at old DHARMA press these days.

DIDI MALINII:

Work being done on G.V. newsletter; endeavour to arrange prison classes; class held with women. Held unit retreat.

DIDI TILOTTAMA:

Visited Melbourne, Canberra, Sydney. Worked on WWD newsletter. Held regional retreat and beginners retreat.

DADA MAYATIITA:

Moved to Caroline Islands.

DADA ABHIK KUMAR

Out of Sector

DIDI MAHASHVETA

Out of Sector

"loving, self forgetting service is the shortest
the safest, and surest road to God."

Rosicrucian mantram.

Global L.F.T. Training Centre

The new global LFT Training Centre opened in Kathmandu in September under the auspices of the Seva Dharma Mission (you may have heard that all training is now the responsibility of SDM).

This will be the only training centre in the world giving full training in all aspects of LFT work. Senior Acarya Dada Brajaraj, the trainer, says the training is very similar to WT training only it's not so long and, of course, LFTs cannot initiate. Other training centres around the world will train workers in specialised fields, e.g. AMURT, AMUPRESO, PCAP

The training centre has been fortunate to have the use of equipment left from when Central Office was in Kathmandu during the "Emergency". The lower storey of a three-storey house has been rented with the option to take the second-storey also as the centre expands. Dadaji is already giving classes to Guru Charan and Shelesh who have been in

Kathmandu for a year (coming from the Philippines) and Randall, an American brother initiated in Kathmandu. Guru Charan and Shelesh are taking Tattvika training.

Kathmandu has a long spiritual history. The nearby Pashupati Temple (Shiva apparently did a lot of sadhana there), is especially vibrated. It is complete with burning ghats and sadhus' graves and has been a centre of pilgrimage for many centuries.

The training centre is in a quiet suburb, 10 minutes from the city. With such an experienced trainer as Dada Brajaraj, trainees are assured of very thorough instruction. On completion of training they will return to their sectors for posting by their sectorial secretaries.

Anyone interested in serving the Lord's Mission in this way should contact Ac. Brajaraj at Shanti Niketan Yoga Ashram, 24/35 Gairidhara, Kathmandu, Nepal.

cont. from p9.

tion. (12) Renaissance Universal Club, (13) Renaissance Artists and Writers Association and (14) Ananda Marga Universal Relief Team.

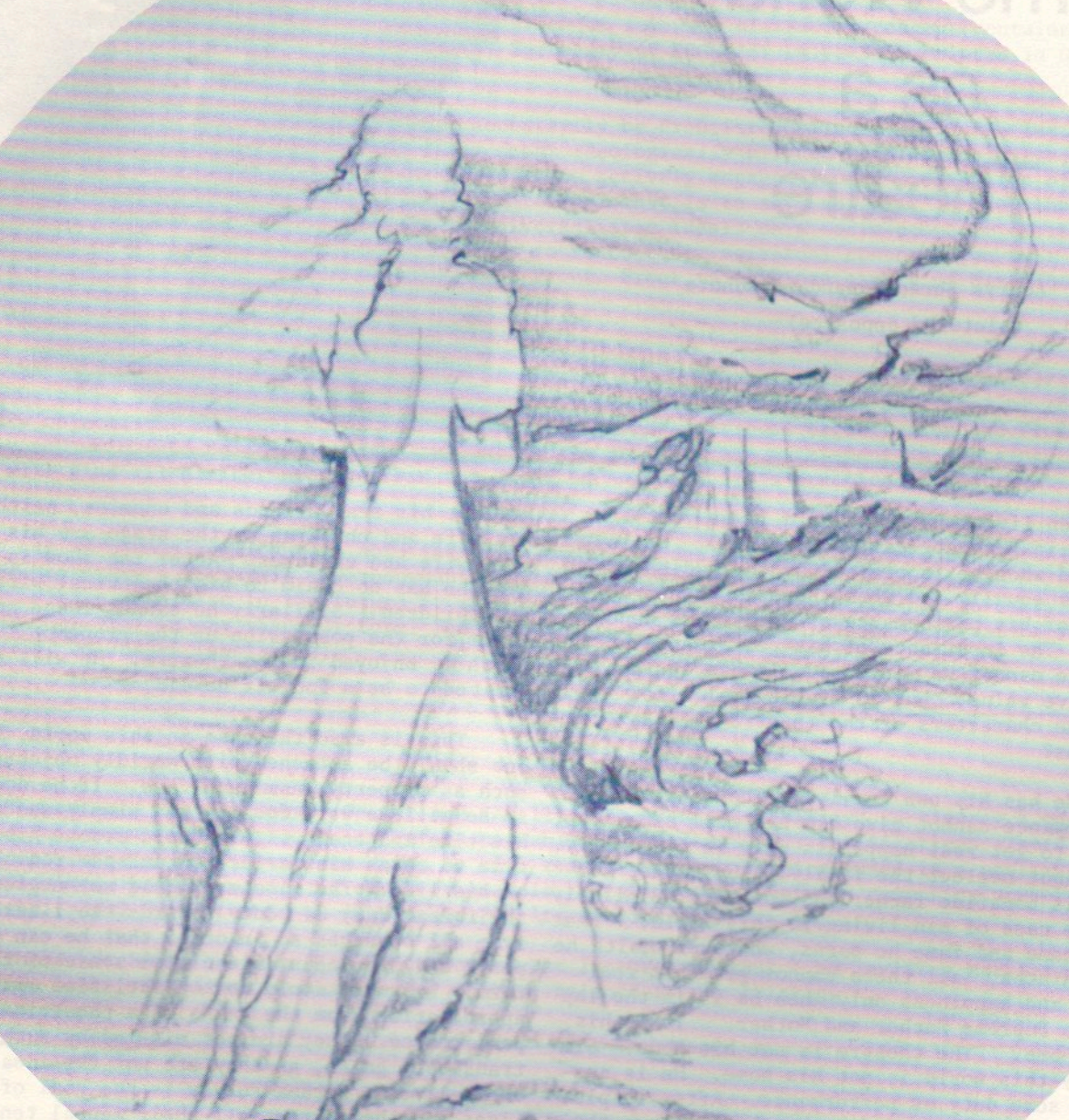
Mr. Sarker argued that when the Government itself did not acknowledge the UPRF as an associate of the Ananda Marga, no action of the UPRF should be connected with the Ananda Marga.

Mr. Sarker thinks that he was not given a fair trial in the case of murdering six Avadoots of the Marga. "The trial was held during the Emergency, when the judiciary was committed and the whole trial was based on the disposition of just one person, Madhavanand Avadoot who had turned approver"

Mr. Sarker said that it would do no harm if a fresh enquiry and subsequent trial was held. "It will enhance the prestige of the Janata Government" he concluded.

Founded in January, 1955, by Sarker who was a railway clerk in Jamalpur, Bihar, the Marg has now 40 lakh followers in India alone. A spokesman of the Marg told the Patrika that the number of full-time workers who call themselves Avadoots is 2,000. The Marg has an international network spread in 45 countries with the maximum influence in the United States, West Germany, Australia and England.

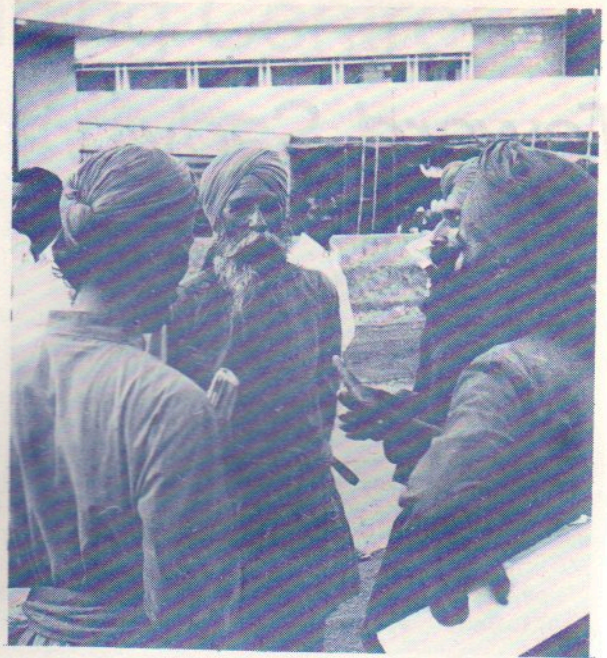
Toward Sadvipra Samaj



*Sydney Sectorial U.K.K.
January 23~29, 1978*

The World as a Theatre

by Acarya Shraddhananda Avadhuta
(pictured opposite)



Man living in this world lives just like he was in a theatrical performance. He is charmed when he is praised by the audience and becomes equally sad when there is no appreciation of his performance or when it is denounced. The importance of his performance at the theatre cannot be minimised. It has its own relative value; but is it his real life? And are the characters of the theatre his real companions?

He has his own family. The theatrical performance cannot give him his real happiness. He is to get real happiness only in his family. He cannot neglect the family. He cannot forget his bonafide father and mother. Similarly is the case of man living in this world. Whatever name and fame he earns, whatever wealth he accumulates, all these cannot give him real peace and happiness only when he is in the lap of his Supreme Father and Mother. It is his real home. The theatre is not his home. Similarly this world is not his home. He is assigned some duty or performance. After completion of the allotted duty he should leave the theatre for others. If he prolongs his stay at the theatre he will spoil the whole show. He will be compelled to leave the theatre by his director. He has no choice there. He will have to act according to the direction of the director.

His friends and enemies at the theatre

are not his real friends and enemies, neither his wife and children on the stage are his real wife and children. After the show is over he has no claim to his theatrical wife and children. Similarly he cannot lodge any claim for the possession of the property which he enjoyed in the theatre. He will be treated to be a fool if he did.

This is also the case in this world. No-one should be attached with worldly objects such as property, name and fame. If he does so he will be very foolish and simply waste his time and energy. He should devote his time to reach his perfection and the real goal of his life. The wise men would not neglect their real duty - duty towards the liberation from all bondages so in order that he can get peace and happiness in the true sense of the term. Wise men would not be satisfied with the appreciation from the gains of a theatrical performance. They are not mis-led by such transitory gains, as they are not the ideal of their lives. Parama Purusa is the goal of their lives and they direct all their mental tendencies towards that goal. Their lives become worthwhile and they feel some satisfaction at the end of their lives. They think they have achieved something. They praise this world because they have achieved their goal through this world, whereas they who treat this world to be their home, are deceived at the end of their lives and denounce this world.

An Apology

the Editor

I would like to apologise for the publication of somewhat misleading concept contained in "The Open Letter of the General (now Chief) Secretary of PROUTIST UNIVERSAL" printed in October's Pranam.

The contention that all Margiis must necessarily be Proutists, alluded to in the letter, is fundamentally incorrect. While Prout is no doubt ideologically aligned with Ananda Marga, it is not incumbent on each member of Ananda Marga to be actively engaged in the propagation of Proutist principles, or in their forceful implementation. That is to say, while it is true that Prout's principles are the application of Universalistic ideals on a socio-economic basis, it does not follow that Margiis in their efforts to reach their spiritual consummation must actively involve themselves in the establishment of Prout. Prout is only one aspect of His Mission.

THE SEPARATION OF ANANDA MARGA AND PROUT

The separation of Ananda Marga and Prout flowing from this is clear. Proutist Universal is a revolutionary and politically motivated organization. Ananda Marga has no political or revolutionary objectives. In other words Ananda Marga is a socio-spiritual organization and Prout is a socio-economic (and political) organization. As far as spiritual attainment is concerned, a person will find all his/her needs within the scope of Ananda Marga's practices and activities.

N.B. It is also significant to note that much of the organizational structure outlined in the Chief Secretary's letter is now redundant (it having very recently been overhauled).

Please note also in the future it will be a policy of this newsletter not to carry any PROUT material in any shape or form. Those interested in PROUT should seek information from PROUTIST UNIVERSAL (Australia).

The article "Revolutionary Spirit and the Illusion of Respectability" is clearly a one-sided interpretation of the concept of respectability and its social ramifications. There are obviously many perspectives from which to view respectability. The term used in a positive context has many positive connotations. For example, mutual respect between community members in a healthy social milieu would be fundamental to its continuation.

There has been considerable dissent over what I expressed thus I am inviting Margiis to provide other viewpoints so that we may restore balance in our thinking.

the Editor

Corrections:

Two typographical errors have been found in Kadambiji's poem "The Gift of Motherhood" in September's Pranam. These errors are unfortunate as they markedly alter the intended message. They are as follows --

- 1) line 13 should read "A mother must have her space"
- 2) line 49 should be followed by "Like the nun, the mother too may crave"space" "

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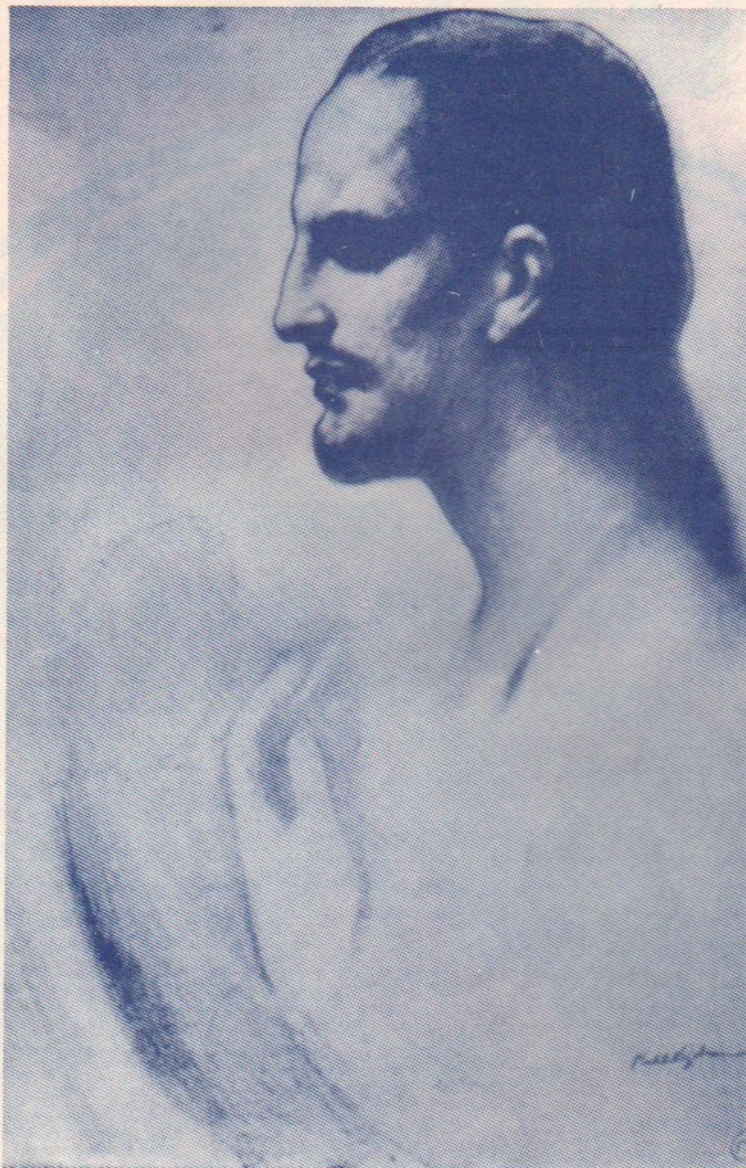
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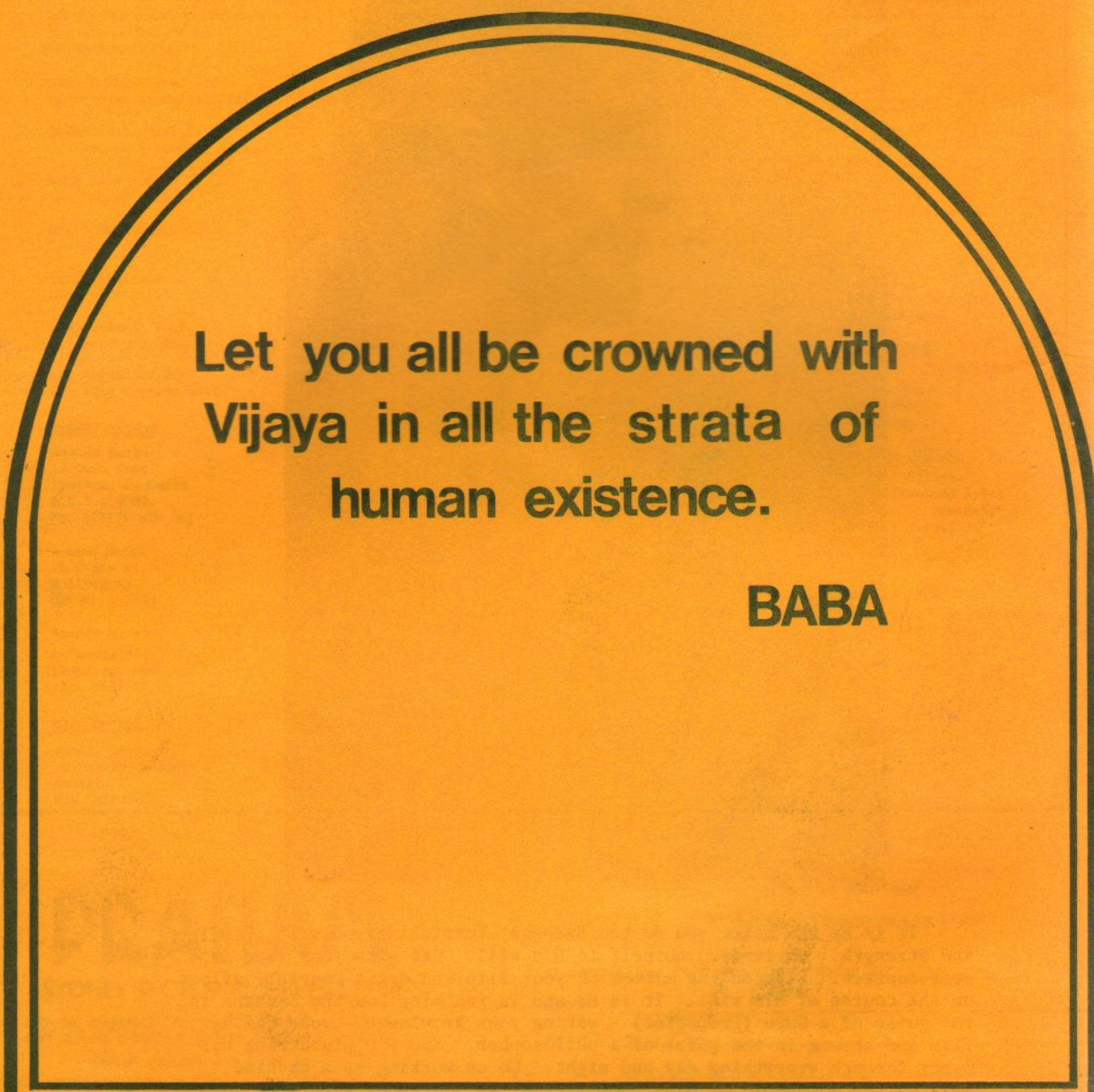
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It is He who makes you do the Sadhana, furnishing you with intellect and strength. Surrender yourself to His will. Off with your load of self-conceit. Lighten the burden of your life and drift yourself afloat on the course of His will. It is He who is teaching you the Sadhana in the guise of a Guru (Preceptor) - making your knowledge - your faith, firm and strong in the guise of a philosopher. You are plundering His mercy through everything day and night. Go on working as a machine, leaving the doer-ship to Him. How little can your poor intellect comprehend His inscrutable sport (Liila)! How little can it be analysed! So, instead of analysing His Liila, only keep the bearing of that inscrutable juggler aglow before your eyes.

BABA



**Let you all be crowned with
Vijaya in all the strata of
human existence.**

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